



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Subhana</i> ¹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/ journeyed) by abdebe ² (His slave) nightly ³ from The Sacred The Mosque to The Mosque The <i>Aqssa</i> (Uttermost), which ^x We blessed around it ^x to show him [We] of Our <i>Aya'te</i> ^w (miracles); Verily He, He (is) The Samee ⁴ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Basseero (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).	سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book ^x and We made it ^x a divine-guidance for Israel's sons that not <i>tattakbetho</i> ⁵ (you ^z take and presume) of lesser than/without Me a custodian.	وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَنَحَّضُوا مِن دُونِ وَكَيْلًا ﴿٢﴾
3. Progeny ^{w6} of whom ^p We carried with <i>Noohen</i> (Noah); verily he [was] an <i>abdan</i> (submitter/ worshipper- /slave) <i>shakoran</i> (multitudinous thanker).	ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed ⁷ to Israel's sons in the book, surely assuredly ⁸ you ^z (shall) corrupt in the Earth ^w twice; and surely assuredly you ^z (shall) overtop, a big overtopping ⁹ .	وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾
5. So <i>edha</i> (when/ if) came appointment (of the) first ^w (of) [them both] We (will have) missioned ¹⁰ over you ^b <i>ebadan</i> (worshippers/ submitters/ slaves) for Us possessors	فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَىٰ بَأْسٍ

¹ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

² The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying. And the additional "nightly" = "ليلًا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night.

⁴ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع."

⁵ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶ The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁷ The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here.

⁸ The "ل" in "لتعفن/ لتفسدن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"

⁹ Some say that the "ل" in both "لتعفن" and "لتعفن" is "ل" قسم مضمرة = hidden pronoun for oath. See الطبري.

¹⁰ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

(of) severe <i>ba'a'sen</i> (warfare) then <i>jaso</i> (ravaged they) midst/through ¹¹ the homes ^{w12} ; and (such) [was] a promise <i>mufoola</i> ¹³ (a matter inevitably done/ fulfilled).	شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿١١﴾
6. Afterwards (<i>will have</i>) <i>radadna</i> ¹⁴ (We forthwith-retuned) for you ^b the recurrence ^w on them and We (<i>will have</i>) supplied you ^b by possessions and sons and We (<i>will have</i>) made you ^b more <i>na'feera</i> ¹⁵ (preparedness in numbers and succorers mobilizing).	ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿١٢﴾
7. En (<i>if</i>) <i>absantom</i> ([you ^c] rendered meritorious-deeds/says) <i>absantom</i> for your ⁿ selves ^w and <i>en</i> offended you ^c so (<i>is</i>) then for it ^w ; then <i>edha</i> (<i>when/if</i>) comes promise (<i>of</i>) the other ^w to displease they ^z your ⁿ faces ¹⁶ and to enter they ^z 'The Mosque just-as they ^z entered it ^x first [once ^w]; and to <i>youtabbero</i> (they ^z ruin/damage) what they ^z overtopped ¹⁷ (overrode/ conquered) <i>tatbera</i> ¹⁸ (an utter-bane/ damage).	إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿١٣﴾
8. Asa (<i>craving a deed beyond one's means that/may</i>) [<i>it</i> ^x] your ⁿ Lord to <i>yarhama</i> (mercy-give) you ^b and <i>en</i> (<i>if</i>) reverted you ^c We revert; and We made Hell ^w for the unbelievers a prison/a mat ¹⁹ .	عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿١٤﴾
9. Verily this ^x [The] Qur'an ^x divinely-guides to which ^u it ^w (<i>is</i>) upright-straighter and <i>youbashsher</i> ([<i>it</i> ^x] tells pleasant tidings) (to) the believers who ^r they ^z work the righteous works ^w that for them (<i>is</i>) a big remuneration.	إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٥﴾
10. And verily who ^r they ^z believe not by the Here-after ^w We prepared for them a painful torment.	وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٦﴾
11. And prays/invokes the mankind by the evil his pray/invocation by the <i>khayre</i> (goodness/ worthiness- /desirables) and [was] the mankind hasty.	وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٧﴾

¹¹ The word “خلال” means “among” or “midst,” see اللسان.

¹² That is *your* homes^w.

¹³ The word “mufoola” = “مفعولاً” is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out.*”

¹⁴ The word “رددنا” is rooted in “رد” meaning “forthwith-retuned,” based on the *Ayah*: “And when (had) been greeted you^z by a greeting^w, then you^z greet by better than it^w or you^z forthwith-return it^w.” (S4: 86). Also one should bear in mind that a “day” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (by Rule of) your^t Lord (*is*) like a thousand-year of what you^z reckon.” (S22: 47).

¹⁵ The word “تفيرا” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “أنصاراً” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group*. See التاج. So perhaps, and Allah knows best, the influence of World Zionism since early 20th Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its unfair and vile causes. See كتب التفسير، إعراب القرآن، لمحمود صافي.

¹⁶ The word “وجود” in “وجوهكم” has many meanings, among them: your chieftains, or your notables or leaders among you. And if that happens to such people in any community then the rest clearly are worsted or bested. See الراغب والهادي.

¹⁷ The word “علوا” means *they overtop* as “علا” means: *overtop, conquered and prevailed upon*. لسان العرب.

¹⁸ The word “تتيرا” is an *infinitive noun*, for *intensity* for being *repetitive and utter*. So, “utter smashing” or utter damage.

¹⁹ The word “حصيرا” could also mean a “mat.”

<p>12. And We made the night and the day a twain <i>Aya'ta</i>^w (<i>miracle/sign/proof</i>), then We erased the night's <i>Aya'ta</i>^w and made We the day's <i>Aya'ta</i>^w <i>mubsseratan</i>^w (<i>discernment-enabler</i>)^w to <i>tabtagho</i>²⁰ (<i>you</i>^z <i>earnestly-quest</i>) munificence from yourⁿ Lord and to know you^z the years'^w number and the reckoning; and each thing expounded it^x We <i>tajfsselan</i>²¹ (<i>detailed-expounding</i>).</p>	<p>وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلُّ شَيْءٍ فَصْلَانَهُ تَفْصِيلًا ﴿١٢﴾</p>
<p>13. And each mankind We bounded him his omen in his neck^w and <i>nokhrejo</i> ([We] <i>produce/ emerge</i>) for him The <i>Qeyamatey's</i>^w (<i>Judgment's</i>) Day^x a book^x [he] finds it^x <i>manshoora</i> (<i>that which is spread, i.e. unfolded</i>).</p>	<p>وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾</p>
<p>14. Let-read [you^s] your^t book, sufficed by your^t self^w today on you^s <i>Haseeban</i> (<i>Meticulous Reckoner</i>).</p>	<p>أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾</p>
<p>15. Whoever <i>ehtada</i> (<i>he found and accepted the divine-guidance</i>), so verily only <i>yabtadey</i> (<i>he finds and accepts the divine-guidance</i>) for himself^w and whoever [he] strayed then verily only [he] strays on it^w; and not <i>ta'zero</i> (<i>ill-burdens/sins/offends</i>) a <i>wa'zeyraton</i> (<i>she-ill-burden-bearer/she-sinner/she-offender</i>) another's <i>wezra</i> (<i>an ill-burden/sin/offense</i>);²² and were not We tormentors until [We] mission²³ a messenger.</p>	<p>مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٥﴾</p>
<p>16. And if We wanted to perish a village^w We commanded its^w affluents then <i>fa'saga</i>²⁴ (<i>they</i>^z <i>rebelled vis-à-vis Allah's command</i>) in it^w so righted on it^w the say, so We destroyed it^w <i>tedmeeran</i>²⁵ (<i>utter-destruction</i>).</p>	<p>وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾</p>
<p>17. And how-many²⁶ We perished of the generations of after <i>Noohen</i> (<i>Noah</i>) and sufficed by your^t Lord by His <i>eba'de's</i> (<i>worshippers/submitters/slaves</i>)'s offenses Proficient, <i>Basseeran</i> (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).</p>	<p>وَكَمْ أَهْلَكْنَا مِنْ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾</p>

²⁰ The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*.

²¹ The word “تفصيلاً” = “إسم مصدر” that is an *unrestricted objective noun* indicating *intensity* or *emphasis* of the *nature* of the act of that verb itself. In this case expressing *intensity* of the “expounding,” hence *detailed* is prefixed to *attain this intensity*.

²² The word “وزر” = *we'zir* means: *heavy: burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such *qualification really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

²³ See footnote 10 above regarding *بعث*.

²⁴ See the *Lexicon* attached to this Translation for the word *faseoonn* = “الفاسقون” for elaboration.

²⁵ In this case “*utter*” is used to *intensify* destruction.

²⁶ The word “كم” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

18. Whoever [he] [was] wanting the Hastener ^{w27} We hastened for him in it ^w what [We] will for whom ^p [We] want; afterwards We made for him Hell ^w <i>yassla</i> ²⁸ ([he] shall be broiled on/by) it ^w <i>mathmooman</i> ²⁹ (he who is despised) <i>madbooran</i> ³⁰ (he who is driven-away from Allah's mercy/ he who is reprobated).	مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾
19. And whoever [he] wanted the Hereafter ^w and [he] endeavored ³¹ for it ^w its ^w endeavor while he (is) a believer, so those, [was] their endeavor <i>mashkora</i> ³² (it ^w that which is being thanked).	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعِيهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعِيهِمْ مَّشْكُورًا ﴿١٩﴾
20. Each [We] supply these and these (are) of your ^t Lord's giving; and not [was] your ^t Lord's giving <i>mahdhoran</i> ³³ (that which is restricted).	كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look[you ^s] how favored/preferred We some (of) them over some; while surely the Hereafter ^w (is) bigger ranks ^w and bigger <i>tafdhelan</i> (favor/preferment).	أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [you ^s] with Allah another <i>elahan</i> (a deity) then [you ^s] sit <i>mathmooman</i> (he who is dispraised) <i>makhbholan</i> ³⁴ (he who is disappointed).	لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
23. And judged your ^t Lord that not worship you ^z except <i>eyyabo</i> ³⁵ (indeed exclusively Him) and by both the begetters (parents) <i>ehsan</i> (reverentially and benevolently); either assuredly reaches <i>endaka</i> (with you/ at your custody) the agedness an <i>abado</i> ³⁶ (a lone/ anyone) (of) them both or [them] both, then let-not say [you ^s] for them both: fie; and let-not [you ^s] scold them both; and let-say [you ^s] for them both a say- <i>karee-man</i> (soft/pleasing, bounteous, and ennobling).	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْتَغَِنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you ^s] for them both, the wing (of) humility ³⁷ of the mercy ^w and let-say [you ^s]: my Lord <i>erham</i> (mercy-give) them both just-as both reared me (when I was) a little.	وَآخِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

²⁷ That is, this world goes rather *fast* and after all it is *transitory* pomp. In Arabic "world" is a *feminine* gender.

²⁸ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁹ The word "mathmooman" = "مذمومًا" is a *masculine, singular, objective noun*, no English equivalent for it.

³⁰ The word "madbooran" = "مدحورا" is a *masculine, singular, objective noun*, no English equivalent for it.

³¹ The word "سعى" has *several* meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم". See *اللسان*, and *الصائر*.

³² The word "مشكورًا" is an *objective noun* for which there is no English equivalent *per se*.

³³ The word "محظورا" is an *objective noun* for which there is no English equivalent *per se*.

³⁴ The word "مخذولا" is an *objective noun* for which there is no English equivalent *per se*.

³⁵ The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an *objective pronoun*.

³⁶ See the *Lexicon* attached to this Translation regarding "أحد".

³⁷ What a *lofty, elegant, and eloquent* expression is: "the wing of humility of the mercy." It's your side of *ease, leniency, kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you.

25. Your ⁿ Lord (<i>is</i>) knowinger by what (<i>is</i>) in your ⁿ selves ^w ; <i>en</i> (<i>if</i>) you ^z be <i>ssa'leheena</i> (<i>righteous-people</i>), then verily He [was] for the <i>anwabeena</i> (<i>iterative repenter's</i>) <i>Ghafooran</i> (<i>iterative Forgiver</i>).	رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾
26. And <i>eetey</i> (<i>let-accord</i> [<i>you</i> ^s]) the kin-possessor his right and (<i>too</i>) the poor and son (<i>of</i>) the path (<i>the wayfarer</i>); and let-not squander [<i>you</i> ^s] an utter ³⁸ squander.	وَأَتِذَا الْقُرُوفَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they ^z were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i> ³⁹ (<i>iteratively ingrate/unbeliever</i>).	إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾
28. And if [<i>you</i> ^s] assuredly shun <i>a'n</i> (<i>off</i>) them <i>ebegha'a</i> (<i>earnest-quest</i>) a mercy ^{w40} from your ^t Lord [<i>you</i> ^s] hope (<i>for</i>) it ^w ; then let say [<i>you</i> ^s] for them say <i>may'soran</i> (<i>facile</i>).	وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتَغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
29. And let-not make [<i>you</i> ^s] your ^t hand ^w fettered to your ^t neck ^w and let-not <i>tabsott</i> (<i>swell/ outstretch</i>) it ^w [<i>you</i> ^s] all the <i>bastte</i> (<i>swelling/ out-stretching</i>), then [<i>you</i> ^s] sit <i>maloo-man</i> (<i>he who is dispraised/ despised</i>) <i>mahsooran</i> ⁴¹ (<i>he who is: cringer/ in ardent contrition</i>).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
30. Verily your ^t Lord, <i>yabsotto</i> ([<i>He</i>] <i>swells/ expands</i>) the <i>rez'qa</i> ^x (<i>provision/ victuals for sustenance</i>) ^x for whom ^p [<i>He</i>] wills and [<i>He</i>] constricts; verily He [was] by His <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) Proficient Baseeran (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾
31. And let-not you ^z kill your ⁿ children (<i>because of</i>) <i>khashya'te</i> (<i>reverent-fear</i> ^w) (<i>of</i>) impoverishment; We provide them and <i>eyyakum</i> ⁴² (<i>indeed including you</i> ^b); verily their killing [was] a big wrongdoing.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾
32. And let-not you ^z near the adultery ^x ; verily it ^x [was] a profanity ^{w43} and fouled a path (<i>it</i> ^w <i>is</i>).	وَلَا تَقْرُبُوا الزُّوَٰى ۚ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾
33. And let-not kill you ^z the self ^w , which ^u Allah hallowed-/forbade, except by the right; and whom ^p [<i>he</i>] (<i>had been</i>) killed unjustly, then <i>qad</i> (<i>already and affirmatively</i>) We made for his guardian an authority ⁴⁴ , so let-not <i>yus'ref</i> ([<i>he</i>] <i>exceeds/ squander</i>) in the killing; verily he [was] <i>manssoora</i> (<i>he stands succored</i>).	وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطٰنًا فَلَا يُسْرِف فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

³⁸ The word “تَبْذِيرًا” is the *infinitive noun* of “يَبْذِرُ” and so the word “utter” is used to indicate such *intensification*.

³⁹ The word “كَفُورًا” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous ingrate/unbeliever*.

⁴⁰ The word “رَحْمَةً” has many meanings, among them here is: *wished for provision*= “رِزْقٌ.” See الطبري.

⁴¹ The word “حَسْرَةً” is “أشد الندم” see التاج. Thus we qualify the word “contrition” by *ardent* to indicate such *strength of contrition*.

⁴² The word “إِيَّايَ” = “أداة توكيد لضمير منصوب” is an article of *intensity* for an *objective pronoun*.

⁴³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

⁴⁴ The power means an *authority* over the *wronger* to either demand “*qesas*,” that is receiving “*blood money*,” exacting *retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger.

34. And let-not near you ^z the orphan's possession except by which ^u [it ^w] (<i>is</i>) <i>absa'no</i> ⁴⁵ (<i>perfecter and beautifuler</i>) until attains [<i>be</i>] his <i>ashud</i> ⁴⁶ (<i>prime/full mental and physical strengths</i>); and you ^z fulfill ⁴⁷ by the covenant; verily the covenant [was] <i>masola</i> ⁴⁸ (<i>that which is to be questioned about</i>).	وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾
35. And let-fulfill ⁴⁹ you ^z the measure if you ^z measured and let-weigh you ^z by the <i>qesttas</i> (<i>rendering absolute balance/post removal of injustice</i>) the straight; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) and <i>absa'no</i> ⁵⁰ (<i>perfecter and beautifuler</i>) <i>ta'awee'la</i> (<i>ultimate becoming</i>).	وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
36. And let-not <i>ta'gfo</i> ⁵¹ ([<i>you</i> ^s] <i>judge by perspicacity and presumption</i>) what (<i>is</i>) not for you ^g by it ^x knowledge; verily the hearing and the sight and the <i>foaa'da</i> (<i>keen-preoccupation of the heart</i>), all those, [<i>be</i>] [was] <i>a'n</i> (<i>regarding</i>) it ^x <i>masola</i> ⁵² (<i>that which is to be questioned about</i>).	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
37. And let-not walk [<i>you</i> ^s] in the land ^w struttingly; verily you ^g never <i>takbrega</i> ⁵³ (<i>you^s perforate/ horizontally cross to its end</i>) the Earth ^w and never reach [<i>you</i> ^s] the mountains tallness ⁵⁴ .	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
38. All <i>tha'leka</i> (<i>afar-that-it/</i>) ^x [was] its ^x ill/misdeed <i>enda</i> (<i>by Rule of</i>) your ^t Lord <i>makruhan</i> ⁵⁵ (<i>that which is dislikable</i>).	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾
39. <i>Tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) of what revealed ⁵⁶ to you ^g your ^t Lord of the <i>hekma'tey</i> ^{w57} (<i>wisdom</i>) ^w ; and let-not make [<i>you</i> ^s] with Allah another <i>elaban</i> (<i>a deity</i>), then [<i>you</i> ^s] (<i>be</i>) cast in Hell ^w <i>malooman</i> (<i>he who is dispraised</i>) <i>mad'hooran</i> ⁵⁸ (<i>he who is banished</i>).	ذَٰلِكَ بِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

⁴⁵ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴⁶ The word “*ashudal*” = “أشده” translated as [his “*prime, full strength*”] = *reached the ideal age of physical and mental strengths*.

⁴⁷ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

⁴⁸ The covenant is to be questioned in *censure* to its breaker, just like the “*she-neonate*” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

⁴⁹ See footnote 46 above regarding *fulfill*.

⁵⁰ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁵¹ The word “تقف” = “تَحْكُم بِالْقِيَاةِ وَالظَّنِّ” i.e. you judge by *perspicacity* and *presumption*. See الراغب.

⁵² That is Allah shall *question* all those *senses* and the *heart* regarding what each did, if it was not supposed to do.

⁵³ The word “خرق” in “تخرق” has several meanings, among them: *perforated* it by making *deep* and *large* hole in it to the other end, or *cross* it all along to its end. See الهادي والبصائر. I cannot find a *suitable* word in English for “خرق” among words such as: *bore*, *perforated*, *pierced*, and all such synonyms.

⁵⁴ That is never you reach in height or might of the mountains.

⁵⁵ The word “مكروها” is a *singular, masculine, objective noun* = “اسم مفعول”. And “مكروها” is *not* an *adjective*, to say “dislikeable,” so for such a word there is *no* English equivalent *per se*. See إعراب القرآن، لمحمود صافي.

⁵⁶ The word “أوحى” denotes at least *six* diverse meanings, all for *communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and “الوحي” is *fire* or *king*. See اللسان..

⁵⁷ See the *Lexicon* attached to this Translation for “*hekma*.”

⁵⁸ The word “مدحورا” is a *singular, masculine, objective noun* for which there is *no* English equivalent *per se*.

40. Has then <i>assfa</i> ⁵⁹ ([He] <i>preferentially appropriated</i>) you ^b your ⁿ Lord by the sons and <i>ittakbatha</i> ⁶⁰ (He <i>took and made</i>) of the angels females; verily you ^z surely say a great say ⁶¹ .	أَفَأَصْفَنكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْسَانًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) We variegated in this, The Qur'an ^x to <i>yadhbakkaro</i> (repetitively-remind them ^z) and not [it ^x] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
42. Let-say [you ^s]: if [was] with Him <i>aa'lehaton</i> ^w (deities), just-as they ^z say, then surely (would have) <i>ebtagho</i> ⁶² (they ^z earnestly-quested) to The <i>Arshe</i> ⁶³ (Throne of Kingship) possessor a path ⁶⁴ .	قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَا تَبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾
43. <i>Subhana</i> ⁶⁵ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they ^z say <i>olowan</i> (elevation-/loftiness) <i>Ka'beeran</i> ^x (Big/ Vast).	سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾
44. <i>Tosabbeho</i> ⁶⁶ (say: "subhana Allah") for Him the Heavens ^w [the] seven and the Earth ^w and who ^p (are) in them ^y and <i>en</i> (not) of a thing except <i>yousabbeho</i> (says: subhan Allah) [it ^x] ⁶⁷ by His praise, [and] but not understand you ^z their <i>tasbeeha</i> (their saying subhana Allah); verily He [was] Forbearer, <i>Ghafooran</i> (iterative Forgiver).	تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
45. And if you ^s read (<i>read is in the past tense</i>) The Qur'an ^x We made between you ^s and [between] whom ^r (<i>did</i>) not believe they ^z by the Hereafter ^w a veil <i>mas-tooran</i> ⁶⁸ (that which is hidden/invisible).	وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾
46. And We made on their hearts coverts ^x that-not they ^z understand it ^x and in their ears <i>wagran</i> (hearing-beaviness) and if you ^s mentioned your ^t Lord in The Qur'an ^x alone fled/diverged they ^z on their rears aversively.	وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوُوا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾
47. We (are) knowinger by what <i>yasta'me'ona</i> (they ^z affirmably listen) by [it ^x], <i>edh</i> (when/since) <i>yasta'me'ona</i>	نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ

⁵⁹ The word "أَصْفَى" in "أَصْفَاكُمْ" means: [He] preferentially appropriated, i.e. favorably individualized.

⁶⁰ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶¹ That is with respect to sin, i.e. a great sinful say.

⁶² The word "اِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested.

⁶³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁶⁴ That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves.

⁶⁵ The word "subhanabo" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁶⁶ The word "tosabbeho" means saying "subhana Allah," see footnote 65 above regarding subhana.

⁶⁷ The word "thing" in Arabic is a masculine, singular gender. Hence, the pronoun referring to it is a "he-it."

⁶⁸ The word "mastoora" is objective, singular, masculine noun, with no English equivalent, meaning that which is hidden.

(they ^z affirmably listen) to you ^g <i>edh</i> (while) they (are) <i>najwa</i> (secretly-counseling each other), <i>edh</i> (say the <i>dha'lemoonah</i> ⁶⁹ (injustice-doers): <i>en</i> (not) <i>tatta'be'ona</i> (you ^z closely-follow) except a man <i>mas'hooran</i> ⁷⁰ (one who is bewitched).	يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٧٠﴾
48. Let-look[you ^s] how struck they ^z for you ^g the parable-/examples so strayed they ^z so they ^z cannot (find) a path.	أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٧١﴾
49. And said they ^z : are if we were bones and <i>rufatan</i> ⁷¹ (decayed corpses/dust/debris) are truly we <i>mub'ao-thoona</i> ⁷² (ones to be resurrected) a new creation.	وَقَالُوا أَمْ إِذَا كُنَّا عِظْمًا وَرُفَّتًا أَمْ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٧٢﴾
50. Let-say [you ^s]: let-be you ^z a stone ^w or an iron ^x .	قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٧٣﴾
51. Ora creation of what enlarges in your ⁿ chests; then they ^z will say: who ^a (shall) restore us; let-say [you ^s]: Who <i>fattara</i> ([He] innately-perfectly-originated) you ^z first [once ^w] (time ^w); then they ^z will nod ⁷³ to you ^g their heads and say they ^z : when (is) it ^x ; let-say [you ^s]: <i>asa</i> (craving a deed beyond one's means that, may) that [if ^x] be near.	أَوْ خَلَقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيَنْغَضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٧٤﴾
52. Day [He] summons you ^b then <i>testajeebona</i> ⁷⁴ (you ^z compliantly-answer) by His praise and you ^z presume <i>en</i> (not) waited/tarried you ^c except a little (short while).	يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ۖ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٧٥﴾
53. And let-say [you ^s] for My <i>eba'de</i> (worshippers/ submitters-/ slaves) (to) say they ^z which ^u it ^w (is) <i>ahsa'no</i> ⁷⁵ (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe ⁷⁶ manifest.	وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٧٦﴾
54. Your ⁿ Lord (is) knowinger by you ^b <i>en</i> (if) [He] wills <i>yarham</i> ([He] mercy-gives) you ^b or <i>en</i> [He] wills torments you ^b [He]; and not We sent you ^g over them a custodian.	رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَرْحَمْكُمْ أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٧٧﴾
55. And your ^t Lord (is) knowinger by whom ^p (are) in the Heavens ^w and the Earth ^w ; and <i>laqad</i> (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and <i>aa'tayna</i> (We accorded) <i>Dawooda</i> (David) <i>Zabora</i> (Psalms/ proverbial wisdoms/ no command-rules).	وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٧٨﴾
56. Let-say [you ^s]: let-invoke you ^z whom ^t you ^c claimed	قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ

⁶⁹ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”

⁷⁰ The word “مسحور” is an objective noun for which there is no English equivalent *per se*.

⁷¹ There is no English word *per se* to mean “رفات، أي فتات الميت بعد ان يتفتت ويتلاشى، الفتات” So, the closest one word is “dust.”

⁷² The word “مبعوثون” is an objective noun for which there is no English equivalent *per se*.

⁷³ The word “ينغضون” rooted in “انغض” and not “نغض,” means they nod their heads scoffingly, not just the mere nodding; See الهادي.

⁷⁴ The word “استجيبون” in “تستجيبون” is answered plus compliance with what was requested, i.e. “compliantly answered.”

⁷⁵ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁷⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

of lesser than/without Him, then not possess they^z the *dhurro's* (*persisting-distress's*) doffing a'n (*off*) you^b and nor a transfer.

فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

57. Those, who^r invoke they^z *yabtagbona*⁷⁷ (*they^z earnestly-quest*) to their Lord the *waseelata*⁷⁸ (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they^z fear/hope for*) His mercy^w and they^z fear/know⁷⁹ His torment; verily your^t Lord's torment [was] *mabthoo-ran*⁸⁰ (*one to be cautious about*).

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

58. And *en* (*not*) of a village^w except We (*are*) *mubleko* (*perishing/causers to perish*) it^w before The *Qeyamatey's*^w (*Judgment's*) Day^x or tormenting it^w [We] a severe torment; [was] *tha'leka* (*afar-that-it/*)^x in the book *mustooran*⁸¹ (*that which is inscribed*).

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. And not prevented Us to send by the *Aya'te*^w (*miracles/signs/proofs*) except that denied by it^w the [firsts] (*ancients*); and *aa'tayna* (*We accorded*) *Thamooda* the she-camel *mubsseratan*^w (*discernment-enabler*)^w; so *dhalamo*⁸² (*they^z wronged*) by it^w; and not We send by the *Aya'te*^w (*miracles/signs/proofs*) except frighteningly.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

60. And *edh* (*when/since*) We said for you^s: verily your^t Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^s except an essay^w for the mankind; and the tree^w [the] *mal'ona'ta* (*that which^u is cursed*) in The Qur'an, and [We] frighten them; so not augment them (*that*) except big excessiveness.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ ۚ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And *edh* (*when/since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [he] said: do [I] kowtow for whom^p created You^s muddily/*(of)* mud.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ﴿٦١﴾

62. Said [he]: have seen You^s this whom^x, *karramata*⁸³ (*You^s have bestowed on him generosity and nobleness*) over me, *la'en* (*indeed if*) reprieved me You^s to The *Qeyamatey's*^w (*Judgment's*) Day^x verily *abta'nekanna*⁸⁴ ([I] surely assuredly rein/reign) his progeny^w except a few.

قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرَكَ ۖ وَإِلَىٰ يَوْمِ الْقِيَمَةِ لَا أُحْثِنُكَ ۚ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

⁷⁷ The word “ابتغى”= “طلب حثيثا” meaning: *earnestly quested*.

⁷⁸ The “waseelah”= “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary.

⁷⁹ Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁸⁰ The word “محذورا” is an objective noun for which there is no English equivalent *per se*.

⁸¹ The word “مسطورا” is an objective noun for which there is no English equivalent *per se*.

⁸² See the Lexicon attached to this Translation for “ظالم”= “فَاعِل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

⁸³ See the Lexicon attached to this Translation or footnote 27 to the Introduction for this important word.

⁸⁴ The “ل” in “لأحثنن” is a juratory “ل”= “القسم” amounting to= “التأكيد”, i.e. affirmation, expressed by “assuredly”.

63. Said [He]: let-go [you ^s]; then whoever [he] followed you ^g of them, then truly Hell ^w (is) your ⁿ requital, a requital <i>manforan</i> ⁸⁵ (<i>amply supplied</i>).	قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾
64. And <i>istafzeẓ</i> (<i>let-affirmably provoke [you^s]</i>) whom ^p you ^g could of them by your ⁿ voice; and <i>ajleb</i> ⁸⁶ (<i>let-vociferously fetch by/ rally-and-assault [you^f]</i>) on them by your ⁿ horses ^w and <i>ra'jeleka</i> (<i>rider or foot soldiers</i>) and let-share them [you ^s] in the possessions and the children and let-promise them [you ^s]; and not promises them the Satan except a beguilement.	وَأَسْتَفْزِزْ مَنْ أَسْطَظَعْتَ مِنْهُمْ بِصَوْتِكَ وَأُجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾
65. Verily My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) not for you ^g on them an authority; and sufficed by your ⁿ Lord Custodian.	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾
66. Your ⁿ Lord, Who <i>youz'jez</i> ([He] <i>gently-drives</i>) for you ^b the <i>folka</i> ^x (<i>ship/ships</i>) ⁸⁷ in the sea to <i>tabtagho</i> ⁸⁸ (<i>you^z earnestly-quest</i>) from His munificence; verily He [was] by you ^b <i>Rabeeman</i> (<i>iteratively mercy Giver</i>).	رَبُّكُمْ الَّذِي يُزِيحُ لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
67. And if touched/betided you ^b the <i>dhurro</i> (<i>persisting distress</i>) in the sea, strayed whom ^p you ^z invoke except <i>eyyaho</i> ⁸⁹ (<i>indeed exclusively Him</i>); then <i>lamma</i> (<i>when/whence</i>) <i>najjakum</i> (<i>repetitively-delivered you^b [He]</i>) to the desert ⁹⁰ (<i>land</i>) shunned you ^c ; and [was] the mankind <i>kafooran</i> ⁹¹ (<i>iteratively ingrate/unbeliever</i>).	وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا خَجَلَ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾
68. Have then secured you ^c (<i>your selves</i>) that [He] implodes by you ^b a side of the desert ⁹² (<i>land</i>) or [He] sends on you ^b <i>ha'sseban</i> (<i>stone-storm</i>); afterwards not find you ^z for you ^b a custodian.	أَفَأَمِنْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾
69. Or have you ^c secured to [He] returns you ^b in it ^x <i>taratan</i> ^w (<i>once/phase/period</i>) ^w another ^{w93} then sends [He] on you ^b <i>qassefan</i> (<i>shatterer</i>) of the wind ^w then drowns you ^b [He] by what unbelieved you ^c afterwards not find you ^z for you ^b on Us by it ^x a <i>ta'bean</i> ⁹⁴ (<i>follower-succorer</i>).	أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾
70. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>karramna</i> (<i>We generously and gratuitously bestowed countless boons-</i>	وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ

⁸⁵ The word “موفوراً” is an *objective noun* for which there is no English equivalent *per se*.

⁸⁶ The Arabic word “أجلب” *imparts* the sense of *vociferous fetching by rally and assault*. There is no English equivalent *per se*, hence we *transliterate* and *parenthetically explain*.

⁸⁷ The Arabic word “فلك” could mean *ship* or *ships*.

⁸⁸ The word “أبتغي” = “طلب حثيثاً” meaning: *earnestly quested*.

⁸⁹ The word “إياه” = “إداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

⁹⁰ The word “البر” = “القفار، أي الخلاء من الأرض” *literally* means “*desert*,” i.e. furthest from any body of water. Also, “البر” *figuratively* speaking could stand for “*land*.” See *اللسان*.

⁹¹ The word “كفور” is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*.

⁹² See footnote 87 above regarding *desert*.

⁹³ The word “تارة” = “المرّة و الحين” means “*once*,” “*a time period*.”

⁹⁴ The word “تبيعا” has *many* meanings, among them: *follower-succorer*, as in this *Ayah*. See *الهادي و اللسان*.

/benefits upon and ennobled) Adam's sons, and We carried them in the desert⁹⁵ (land) and the sea and *razaqna* (We provided) them of the goodies^{w96} and We favored/preferred them over many of whom^p We created *tafdheelan*⁹⁷ (absolute favor/preferment).

فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنْ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٦﴾

71. Day [We] summon each people by their principal; so whomever *oteya* ([he] had been accorded) his book by his *yameene*^w (right-hand)^w then those they^z read their book and not *yodh'lamoona*⁹⁸ (to be wronged they^z) (by) a *fa'tila*⁹⁹ (the entwined skin slough/thin thread in the slit of a date-stone).

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ
فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَئِكَ يَفْرَهُونَ كِتَابَهُمْ وَلَا
يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

72. And whoever [he] was in this^{w100} blind, verily he (would be) in the Hereafter^w blind and *adhallo*¹⁰¹ (more astray) a path.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ
فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٨﴾

73. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yaf'tenaka* (they^z engage you^s in sinful/immoral/unpraised deed/say) a'n (off) what We revealed¹⁰² to you^g to *taftarey* ([you^s] craft a lie for fraudulent end) on Us other than it^x and then surely *ittakbathoka*¹⁰³ (they took and made you^s) a *khaleelan*¹⁰⁴ (ultimate faithful friend).

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي
أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ
وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٩﴾

74. And *lawla* (had it not been for) that We firmed you^g *laqad* (verily, already and affirmatively) *kedta* (you^g nighed/verged/almost) *tarkano*¹⁰⁵ (incline/trust and have self-satisfaction) to them a [thing] a little.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ
تَرَكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٨٠﴾

75. So surely We (would have caused) you^g taste, double (of) the life^w and double (of) the dying¹⁰⁶; afterwards not [you^s] find for you^g on Us a *na'sseeran* (iterative succorer).

إِذَا لَا أَذُقْنَاكَ ضِعْفَ الْحَيَاةِ
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا ﴿٨١﴾

76. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yestafazzonaka* (they^z affirmably provoke you^s) from the

وَأِنْ كَادُوا لَيَسْتَفْزِفُونَكَ مِنْ
الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

⁹⁵ See footnote 87 above regarding *desert*.

⁹⁶ The word “طيبات” = “goodies” = “goodies^w” = a feminine gender means any thing delectable and legitimate.

⁹⁷ The “تفضيلاً” is infinitive noun. So, here the word “absolute” is to intensify “favor.” I believe that the “التفضيل” is by way of “favor” in the sense of “prefer” or preferment.

⁹⁸ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁹⁹ The word “fatila” = “فتيلاً” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹⁰⁰ The word “دنيا” = “world” is a feminine noun, hence the reference to it as “this^w”.

¹⁰¹ The word “أضل” = “adhal” is a superlative adjective for “strayer” for which there is no English equivalent.

¹⁰² See footnote 10 above regarding *reveal*.

¹⁰³ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁴ The word “خليل” is “ultimate-faithful-friend,” i.e. friend without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as *useless and invalid* in terms of “خلة” as stated in The Qur'an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “khaleel” as “ultimate faithful friend.”

¹⁰⁵ The word “تركن” in “تركن” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one.

¹⁰⁶ That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter. See *القرطبي*.

land ^w to egress you ^g they ^z from it ^w and thus not wait they ^z after you ^g except a little.	يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾
77. Dispensation ^w (of) whom ^p qad (already and affirmatively) We sent before you ^g of Our messengers, and not find you ^g for Our dispensation ^w a transfer.	سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾
78. A'qem ¹⁰⁷ (Let-[you ^s] uphold/ sustain the prescribed obligations of) the Prayer ^w for ¹⁰⁸ / (after) the sun's ^w dolooke ¹⁰⁹ (from its meridian's incline) to the night's darkness ¹¹⁰ ; and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).	أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾
79. And of the night then tahajjad (let-up [you ^s] to pray by the night after some sleep) by it ^x an extra ^w (Prayer) ¹¹¹ for you ^g asa (craving a deed beyond one's means that/ may) that resurrects ¹¹² you ^g your ⁿ Lord (in) a status mahmoodan (one which is praised).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾
80. And let-say [you ^s]: my Lord, let-admit me [You ^s] a truth's admittance and let-exit me [You ^s] a truth's exit and let-make [You ^s] for me from ladan ¹¹³ (directly and possessively from) You ^g an authority, (to be my) na'sseeran (multitudinous-succorer).	وَقُلْ رَبِّ أَدْخِلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾
81. And let-say [you ^s]: came the right ^x and zabaqa (ennuied and vanished) the falsehood ^x verily the falsehood ^x [was] zabooqan (readily ennuied vanisher).	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾
82. And nonazzeelo ([We] repetitively descend) of The Qur'an what it ^x (is) a cure and a mercy ^w for the believers and not [it ^x] augments the dha'lemeena ¹¹⁴ (injustice-doers) except a loss.	وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾
83. And if an'amna ¹¹⁵ (We graced bounteously and ennoblingly the most desirable and delighting boons) on the mankind, [he] shunned and [he] withdrew ¹¹⁶ by his	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ

¹⁰⁷ That is you^s up/sustain/maintain all the rituals necessary.

¹⁰⁸ The word "after" is used here as one (the 13th) of the twenty-two meanings for "ل." See مغني اللبيب.

¹⁰⁹ The word "ذُلُوكِ" translated here as "incline." However, Qur'an commentators seem to differ as to the exact meaning of the word. Some say: it is from the "زَوَالُ" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the sunset = "الغروب." Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above. For the various sayings see القرطبي.

¹¹⁰ This time span includes Dhuhor, Asr, Maghreb, and possibly Isha Prayers.

¹¹¹ The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

¹¹² See footnote 10 above regarding بعث.

¹¹³ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ," so "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See اللسان.

¹¹⁴ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

¹¹⁵ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹¹⁶ The word "نأى" may mean turned away rather far.

side; and when touched/betided him the evil [be] [[was] <i>ya'osan</i> ¹¹⁷ (<i>iteratively desperate</i>).	يُؤْسًا ﴿١٧﴾
84. Let-say [you ^s]: each works on his manner ^w so your ⁿ Lord (<i>is</i>) knower by whom ^p [be] (<i>is</i>) <i>abda</i> (<i>of better/-more divinely-guided</i>) a path.	قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿١٨﴾
85. And they ^z ask you ^g <i>a'n</i> (<i>regarding</i>) <i>Ar-Roo'be</i> ^{w118} (<i>the soul</i>) ^w ; let-say [you ^s]: <i>Ar-Roo'bo</i> ^w (= <i>Ar-Roo'be</i> ^w) (<i>is</i>) of my Lord's command, and not <i>oteytum</i> (<i>had been accorded you^e</i>) of the knowledge except a little.	وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿١٩﴾
86. And <i>la'en</i> (<i>indeed if</i>) [<i>We</i>] wanted surely [<i>We</i>] assuredly ¹¹⁹ go/undo by what We revealed ¹²⁰ to you ^g afterwards not [you ^s] find for you ^g by it ^x on Us a custodian.	وَلَيْنَ شَيْئًا لَّذَهَبْنَا بِالَّذِي أُوحِيَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٢٠﴾
87. Except a mercy ^w from your ^t Lord; verily His munificence [was] on you ^g big.	إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٢١﴾
88. Let-say [you ^s]: <i>la'en</i> (<i>indeed if</i>) gathered the human-kind and the Jinn to <i>ya'ato</i> (<i>they^z produce/bring about</i>) by like this [The] Qur'an ^x , not <i>ya'atona</i> (= <i>ya'ato</i>) by its ^x like, even (<i>if</i>) [was/were] some for some (<i>openly</i>) backer/supporter.	قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٢٢﴾
89. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We variegated for the mankind in this Qur'an of every example; so <i>aba</i> ¹²¹ (<i>categorically refused</i>) most (<i>of</i>) the mankind except <i>kofooran</i> ¹²² (<i>to have unbelief/ingratitude</i>).	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٢٣﴾
90. And said they ^z : never believe [<i>we</i>] for you ^g until [you ^s] burst for us from the Earth ^w a spring.	وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٢٤﴾
91. Or (<i>to</i>) be for you ^g a garden ^w of date-palms ^w and grapes ¹²³ then [you ^s] burst the rivers through ¹²⁴ it ^w <i>tafjeeran</i> ¹²⁵ (<i>intense burst</i>).	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٢٥﴾

¹¹⁷ The word “desperate” here is used in the noun senses, as in Webster’s Dictionary.

¹¹⁸ It is stated in “اللسان” for the word “*ar-Roo'b*” and “*ar-Raw'b*” two distinct meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, “*ar-Roo'b*” (*the Roo'b*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*.

¹¹⁹ The “ل” in “اللزهبين” is a juratory-“ل”= “القسم” amounting to= “التأكيد”, i.e. *affirmation*, expressed by “assuredly”

¹²⁰ See footnote 2875 above regarding *revealed*.

¹²¹ The word *aba*=“أبى” means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

¹²² The word “كفور” is *masculine noun*, denoting two meanings: (1) *unbelief in religion*; (2) *ingratitude towards Allah's favors*. Thus, this translation: “*unbelief/ingratitude*.”

¹²³ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم”, *never ever* the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم”, because surely the “الكرم” is *the Muslim*. And in another narration: verily only that “الكرم” is *the heart of the believer*. See *نزهة المتقين*; شرح رياض الصالحين.

¹²⁴ The word “خلال” could also mean “between” or “among.” See *اللسان*.

¹²⁵ Here “*intense*” is used to *intensify* “burst off.”

92. Or [you ^s] (<i>cause to</i>) fall the sky ^w just-as you ^g claimed on us fragments or <i>ta'atee</i> ^x ([you ^s] <i>produce/cause to descend for</i>) ^x us by Allah and the angels <i>qabeelan</i> (<i>overtly/visibly-/for our face-to-face viewing</i>).	أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾
93. Or be for you ^g a house of <i>ẓukbrofen</i> (<i>gilded-look</i>) or [you ^s] raise/ascend in the sky ^w ; and never believe [we] for your ^t raising/ascending until <i>tonazẓela</i> (<i>repetitively descend</i>) [you ^s] on us a book we read [it ^x]; let-say [you ^s]: <i>subhana</i> ¹²⁶ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) my Lord; am I except a human messenger.	أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِرُقَيْكَ حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they ^z <i>edh</i> (<i>when/since</i>) came (<i>to</i>) them the divine-guidance except that said they ^z : had Allah missioned ¹²⁷ a human a messenger.	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
95. Let-say [you ^s]: if [was] in the Earth ^w angels walking tranquilly, surely (<i>would have</i>) <i>naẓẓalna</i> (<i>We repetitively descended</i>) on them from the Heaven ^w an angel messenger.	قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
96. Let-say [you ^s]: sufficed by Allah <i>Sha'beedan</i> (<i>Witnesser-/Testifier</i>) between me and [between] you ^b ; verily He [was] by His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) Proficient <i>Basseeran</i> (<i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i>).	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾
97. And whomever Allah divinely-guides, so he (<i>is</i>) the <i>muhtadey</i> ¹²⁸ (<i>he who found and accepted the divine-guidance</i>) and whomever [He] misleads so never (<i>shall</i>) [you ^s] find for them <i>aw'leyaa</i> ¹²⁹ (<i>guardians-/allies</i>) of lesser than/without Him; and We throng them, The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x on their faces (<i>prone</i>) <i>omyon</i> (<i>blind people</i>), [and] <i>bokmon</i> (<i>born dumb-mute people</i>), and <i>ssommon</i> (<i>deaf people</i>) ¹³⁰ ; their abode-/lodging (<i>is</i>) Hell ^w ; every-when <i>khabat</i> ([it ^w] <i>faded/abated</i>) We augmented them a <i>Sa'era</i> ^w (<i>intensely kindling Fire</i>) ^w .	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَن تَجِدَ لَهُم أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمًى وَبُكْمًا وَصُمًّا مَّا وَلَّهُم جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
98. <i>Tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) their requital; because verily they, unbelieved they ^z by Our <i>Aya'te</i> ^w (<i>signs/proofs</i>) and said they ^z : are <i>edha</i> (<i>when/if</i>) we	ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفُنًا أَءِنَّا

¹²⁶ The word “*subhana*”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹²⁷ The word “بعث” in “ابعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

¹²⁸ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

¹²⁹ The word “أولياء” could also mean, among them: protector, friend.

¹³⁰ The words “عُمًى، بُكْم، صُم” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, the above transliteration.

were bones and <i>rufatan</i> (decayed corpses/dust/ debris), are surely we (are) <i>maboothoona</i> (they who are being resurrected) a new creation.	لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٩﴾
99. Have [and] ¹³¹ not they ^z seen that Allah, Who [He] created the Heavens ^w and the Earth ^w (is) <i>Qadiron</i> ¹³² (He-Who is capable of: giving/ doing/ enforcing/ or influencing) on (yet-still) ¹³³ [He] creating like them and [He] made for them <i>ajalan</i> ¹³⁴ (term-limit) ^x no suspicion in it ^x ; so <i>aba</i> ¹³⁵ (categorically/refused) the <i>dha'lemoona</i> ¹³⁶ (injustice-doers) except <i>kofooran</i> ¹³⁷ (ingratitude/ unbelief).	﴿١٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٢٠﴾
100. Let-say [you ^f]: if ¹³⁸ you ^f (were) possessing treasures (of) my Lord's mercy ^w then surely you ^c (would have) withheld (for) <i>khashyata</i> (reverent-fear) ^w (of) the expenditure, and [was] the mankind <i>qatooran</i> (iteratively stinter).	قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَنُ قَتُورًا ﴿٢١﴾
101. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) nine evident ^w <i>Aya'ten</i> ^w (miracles-/ signs/ proofs), so let-ask [you ^s] Israel's sons <i>edh</i> (when-/ since) [he] came (to) them then said for him Pharaoh: verily I presume you ^g O <i>Mosa</i> (Moses) <i>mas'booran</i> (he who is bewitched).	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَاتٍ بَيِّنَاتٍ فَنَسَىٰ نَسِيًّا إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢٢﴾
102. Said [he]: <i>laqad</i> (verily, already and affirmatively) knew you ^g not descended these except the Heavens' ^w and the Earth's ^w Lord, evidences-persuaders ^w and verily I presume you ^g O Pharaoh <i>mathboran</i> (he who is ravaged).	قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هُنَا إِلَّا مِنْ رَبِّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مُثَبَّرًا ﴿٢٣﴾
103. Then [he] wanted to <i>yastafezzu</i> ¹³⁹ (affirmably-provoke) them from the land ^w then We drowned him and whom ^p (were) with him together.	فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿٢٤﴾
104. And said We from after him to Israel's sons: let-dwell you ^z the Earth ^w /land ^w ; then <i>edha</i> (when/if) came promise (of) the other ^{w140} We came (brought) by you ^b <i>lafeefan</i> (compositely together).	وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿٢٥﴾
105. And by the right ^x We descended it ^x and by the right ^x [it ^x] descended; and not We sent you ^g except	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا

¹³¹ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹³² The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

¹³³ The prepositional word “على” has nine different meanings, among them “الإستدراك و الإضراب” = “yet-still.” See *معني اللبيب*.

¹³⁴ The word “الاجل” means term-limit, see *اللسان*.

¹³⁵ The word *aba* = “أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹³⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹³⁷ The word “كفور” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “ingratitude/unbelief.”

¹³⁸ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معني اللبيب*, ابن هشام.

¹³⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁴⁰ Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter.

a <i>mubashsberan</i> (iterative teller of pleasant tidings) and a <i>natheran</i> (repetitive warner).	أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾
106. And a Qur'an ^x We sundered ¹⁴¹ it ^x ; to read it ^x [you ^s] on the mankind on <i>mukthen</i> ¹⁴² (gently/ deliberately and in staying) and <i>naẓẓalnabo</i> (We repetitively descended it ^x) <i>tanẓeelan</i> ¹⁴³ (absolute descending).	وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٧﴾
107. Let-say [you ^s]: let-believe you ^z by it ^x or let-not believe you ^z ; verily who ^r (had been) given they ^z the knowledge of before it ^x if [it ^x] (is to be) recited on them, they ^z tumble to their chins (i.e. on their faces) <i>sujjadan</i> (they in kowtowing manner).	قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٨﴾
108. And say they ^z : <i>subhana</i> ¹⁴⁴ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; <i>en</i> (verily) [was] our Lord's promise surely <i>mafoolan</i> ¹⁴⁵ (that which is inevitably done/ fulfilled).	وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٩﴾
109. And they ^z tumble to their chins ^w (i.e. on their faces) weeping and it ^x augments them a <i>kbosho'an</i> ¹⁴⁶ (submission of: body/ sound and sight).	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١١٠﴾
110. Let-say [you ^s]: let-invoke you ^z Allah or let-invoke you ^z <i>Ar-Rahman</i> whomever indeed ¹⁴⁷ you ^z invoke so for Him (are) the names the <i>busna</i> ^w (most all around beautiful) ^w ; and let-not louden [you ^s] by your ^t Prayer ^w and let-not <i>tokha'fit</i> (you ^s lower your ^t voice/ whisper) by it ^w and <i>ebtaghey</i> ¹⁴⁸ (let-earnestly-quest [you ^s]) between <i>tha'leka</i> (afar-that-it/) ^x a path.	قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١١﴾
111. And let-say [you ^s]: the praise (is) for Allah Who neither <i>ettakhatha</i> ¹⁴⁹ (He took and made) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a <i>wa'leyen</i> (guardian/ ally) out-of humility ¹⁵⁰ ; and <i>kabberbo</i> ¹⁵¹ (let-[you ^s]: Allaho-Akbar / magnify Him/ glorifying Him) <i>takebran</i> ¹⁵² (an utmost magnifying-/ glorification).	وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرُهُ تَكْبِيرًا ﴿١١٢﴾

¹⁴¹ That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination* with others.

¹⁴² The word “الرفق و الإناة” = “مكث” that is gently, deliberately and in staying.

¹⁴³ The word “انزل” is the *infinitive noun* of “نزل”. When *such a noun* is used it is for strongest intensification. Hence, *absolute* descending. Also the word “تنزيل” has several meanings, among them: (1) *gradual* revelation, and (2) *descending*, (3) *array*. See التاج.

¹⁴⁴ The word “subhana” = “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحاتك” or “سبحانه”) occur all are associated with the *divine uniqueness* of Allah, doing *stupendous work* that Allah and Allah alone can do, thus Allah is *hallowedly* and *marvelously* deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

¹⁴⁵ The word “mafoolan” = “مفعولا” is an *objective, singular masculine noun*, for which there is no English equivalent.

¹⁴⁶ The word “خشوعا” involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوعا” denotes *submission of sight and sound* as well. See اللسان.

¹⁴⁷ The particle “ما” is for “التأكيد” = *intensification* of the fact that *whatever* they invoke, *Ar-Rhaman* or *Allah*.

¹⁴⁸ The word “ابتغى” is based on the word “طلب حثيًا” = “ابتغى” meaning: *earnestly quest*.

¹⁴⁹ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ”, as stated in لسان العرب: therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁵⁰ That is to say Allah has no protector out of need to such a protector as such a need is *humility*.

¹⁵¹ That is to say: “الله أكبر” = Allah antedates/ precedes every and all things, see footnote 152 next.

¹⁵² The word “تكبيراً” is the *infinitive noun* of “كبر” = said “الله أكبر” in the *absolute* sense of *obedience, submission and exaltation* of Allah. +